/F3 cont./

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689 That happened especially to people who, summoned to work in the grand man's clearings, carried out their task with ill will.

About 1950, M.... of Papaïston village, had openly revolted against the grand man whom he had refused to conduct to Saint-Laurent. The grand man sentenced him to make a large stairway of planks, from the Boniville wharf to the entrance to the village, giving him an injunction to leave the country if he refused. M... ended by yielding and executed the large stairway which can now be seen at the Boniville wharf.

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199 The grand man is constantly concerned about his prestige and dignity; he is almost always dressed in the European manner and in ceremonies wears an impeccable white uniform; the French administration gives him a relatively large salary and, when he comes to Cayenne, he is put up in the hospital in the apartments reserved for officers.

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[466 To greet the grand man one does not look directly at him but places himself in profile with respect to him.

The grand man has no servants (that would be contrary to the morality of the Refugee Blacks) and leads a very simple life. Still, he does not do any hard manual labor; each year he calls together a certain number of men from each lo to work in his clearings; he does not pay them, for this work is an obligation provided for by custom, but he feeds them heartily.

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466 Likewise, for his traveling, he requisitions by turns as boatmen two or three of his subjects. Sometimes also he requisitions women to help his wife at harvest time.

On the other hand, for all other work he may need (such as the construction of a large boat) he has to pay like everyone else and he is not given any reduction.

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692 693 [641] An essential principle of the social life of the Refugee Blacks is that every citizen carries the law within himself. If several men are requested to arbitrate a private quarrel, it is said that they form a Ɨnti kuutu. But they can hand down only a sentence of conciliation. Only the general assembly convoked by the grand man has the power to impose its decision.

692 795 The ordinary role of the Ɨnti kuutu is to judge the dead, to make sure that they were not wisimɨ (sorcerers), to proceed to their interrogation in order to give the force of law to the answers, especially in what concerns inheritance.

692 693 775 The Ɨnti kuutu meets when a death is announced; the first to arrive go to the grand man who designates two of the captains to preside over the council this time (for all the members are equal). In fact, rare are the councils attended by all the men present in the villages. Most of the time the Ɨnti kuutu groups only about 30 men, mostly old men.

692 The Ɨnti kuutu meets very rarely to judge a living man. That has happened only three times between 1948 and 1957.

692 687 In 1948 the grand man convoked the Ɨnti kuutu to judge a man who, duly called as boatman to take him to Saint-Laurent, had not come. He was sentenced to make a pallisade around the grand man's habitation, which took more than a month of work. /75/

692 685 In 1953 the council met to judge Loko (Dju), who had made himself guilty of aggravated theft (simulated shipwreck to the detriment of a Benzdorp trader and resale of the merchandise), for which he had been condemned by French justice to several months in prison. Loko had to make honorable amends in the presence of the assembled members of his lineage, then he was sentenced to make 50 planks for the benefit of the grand man.

[224] [643] In August, 1957, the council met to judge Pototo (Asisi-Dju), 23 years old, and Amusupé (Asisi-Aw.B.), 70 years old, who were guilty of a grave offense: misappropriation of a tapir (malpouri) killed by a Djuka who, feeling gratitude toward the grand man, had made known his intention to offer him part of the meat.